

Welcome to
your Parish Church
in the Diocese of Birmingham



ALL SAINTS
KINGS HEATH

Christ the King

Holy Communion on Sunday 20th November 2022

We gather

At home, have ready in an honoured place a portion of food and something to drink. It may be bread and wine or something else. Set your Bible alongside. You might light a candle.

We imagine anyone in their homes around the parish, united in preparing for prayer.

Music as we gather: [Were you there when they crucified my Lord?](#)

1. Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
O, sometimes it causes me to tremble, tremble, tremble.
Were you there when they crucified my Lord?
2. Were you there when they nailed him to a tree? ...
3. Were you there when they laid him in the tomb? ...
4. Were you there when he rose to glorious life?

(words & music: Spiritual, arr Richard Lloyd)

When the song finishes we stand in silence. We sing:

HYMN [Christ is the King! O friends rejoice](#)

1. Christ is the King! O friends rejoice;
brothers and sisters, with one voice
make the world know he is your
choice.

Alleluia! Alleluia! Alleluia!

2. O magnify the Lord, and raise
anthems of joy and holy praise
for Christ's brave saints of ancient
days.

3. O Christian women, Christian men,
all the world over, seek again
the Way disciples followed then.

5. Let love's unconquerable might
your scattered companies unite
in service to the Lord of light.

4. Christ through all ages is the same:
place the same hope in his great
name,
with the same faith his Word proclaim.

6. So shall God's will on earth be done,
new lamps be lit, new tasks begun,
and the whole Church at last be one.

(words: George Kennedy Allen Bell alt; music: Melody from Melchior Vulpius's 'Gesangbuch' [1609])

Priest: Grace, mercy and peace from God our Father and the Lord Jesus Christ
be with you all.

All: And also with you.

WELCOME and NOTICES

We pray: **Almighty God, to whom all hearts are open, all desires known
and from whom no secrets are hidden: cleanse the thoughts of
our hearts by the inspiration of your Holy Spirit, that we may
perfectly love you, and worthily magnify your holy name;
through Christ our Lord. Amen.**

We seek forgiveness

CONFESSION

Deacon: Imagining Christ as King, all authority is brought into his revealing light.
We prepare to confess our individual part in the world's dysfunction: the
abuse of power, the blaming of others, the obscuring of truth.

Silence

**Lord God, we have sinned against you;
we have done evil in your sight.
We are sorry and repent.
Have mercy on us according to your love.
Wash away our wrongdoing and cleanse us from our sin.
Renew a right spirit within us
and restore us to the joy of your salvation,
through Jesus Christ our Lord. Amen.**

FORGIVENESS *is prayed for at home and in church is declared by the priest:*

[May] the almighty God, who in Jesus Christ has given *us* a kingdom
that cannot be destroyed, forgive *us our* sins, open *our* eyes to God's
truth, strengthen *us* to do God's will and give *us* the joy of his kingdom,
through Jesus Christ our Lord. **Amen.**

We stand and acclaim:

God has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption: the forgiveness of sins. (Colossians 1: 13-14)

We sing:

**Glory to God in the highest,
and peace to his people on earth,
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sins of the world,
have mercy on us;
you are seated at the right hand of the Father,
receive our prayer.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.**

(Murray)

THE COLLECT for Christ the King, the Sunday before Advent.

Eternal Father, whose Son Jesus Christ ascended to the throne of heaven that he might rule over all things as Lord and King; keep the Church in the unity of the Spirit and in the bond of peace, and bring the whole created order to worship at his feet, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

READINGS [Jeremiah 23:1-6](#) and [Colossians 1:11-20](#)

HYMN [My Jesus, my Saviour](#) (*sing twice*)

My Jesus, my Saviour,
Lord, there is none like you.
All of my days I want to praise
the wonders of your mighty love.

My comfort, my shelter,
tower of refuge and strength,
let ev'ry breath, all that I am,
never cease to worship you.

Shout to the Lord, all the earth, let us sing
power and majesty, praise to the King.
Mountains bow down and the seas will roar
at the sound of your name.

I sing for joy at the work of your hands.
For ever I'll love you, for ever I'll stand.
Nothing compares to the promise I have in you.

(words & music: Darlene Zschech)

We remain standing for the GOSPEL READING [Luke 23:33-43](#)

Hear the Gospel of our Lord Jesus Christ according to Luke

All: Glory to you, O Lord.

At the end This is the Gospel of the Lord

All: Praise to you, O Christ.

SERMON from Nigel Pietroni

In primary school my friends and I would play a game called king or queen of the castle. In our playground was a steep hill with a single wall at the top of itone of us would be elected king or queen and would have to defend it with the aid of our team... a game of tig with the other team trying to charge the other team, and their leader from the castle....everyone wanted to be the king or queen and would try any means to be it! The elation, the adrenaline, the sense of achievement and pride of being the king of queen was all encompassing! Whoever became the king of queen would chant at the others, ...well you can guess the rhyme!

Its a rhyme that can be dated to Roman times, but was allegedly used around in the days of the English Civil War when a Scottish Officer, John Cockburn was defending his fortress Hume Castle from Cromwells forces, refusing to surrender shouted to them:

I William of the Wastle, Am now in my castle; And awe the dogs in the town, Shan't gar me gang down.

It didn't work, the walls were breached and his men were forced to leave, but his rhyme allegedly morphed into the one we have today...I'm the king of the castle get down you dirty rascal!

IN our playground game, each attack on the king or queen was in some way an unspoken demand for proof. "If you're really the leader, prove it. Defend yourself. Show us your power and strength. Save yourself and your kingdom. Because if you don't I'll take it for myself." Each one of us wanted to be king of the castle.

That was then, and I am sure many children over many generations have played the game, as perhaps have some of you. The trouble is as I look at our world, our politicians,

our leaders, ourselves.... the kids grew up but we never stopped playing the game. We became adults and the game became a way of life.

Our castles became success and money, power and control, reputation and popularity. For some the castles became the vision of living happily ever after. Others climb the castles of being right, holy, or patriotic. Just look at what is happening in the USA with Trump and De Santis vying for who is the most patriotic to make America Great again. Or closer to home the constant reminders of Churchill and the fabled wartime spirit that made our nation in some ways great despite their flawed human character. Often our castles became ways of thinking, political parties, or social groups. Our nation and even our church have become king or queen of the castle play grounds.

There are all sorts of castle. Each one of us can probably name the castles of our lives on which we have played king or queen of the hill. The adult version of king of the castle is about filling our emptiness, fighting our fear, and ultimately establishing some type of order and control for our lives. What began as a child's game has become the reality of our lives. For many of us life is a constant scrambling to establish and maintain our little kingdoms our castles, to convince ourselves as much as anyone else that we are okay, we are enough, we are the king or queen.

Today, the Feast of Christ the King, celebrates and reminds us that playing king of the castle does not have to be the final reality of our lives. Life can be different. We do not have to spend our lives trying to get to the top of a castle on a hill. We do not have to spend our lives trying to keep our balance on the ramparts. Christ the King invites us to stop playing the game. Life does not have to be, was never intended to be, an ongoing game of king of the castle.

But ...if we choose to stop playing the game it means we must give up our little kingdoms. We cannot celebrate Christ the King even as we continue fighting our way up the top of the castle walls. We can have one or the other but not both. Today we will again pray, "your kingdom come." It rolls off our tongues with ease and familiarity. Implicit in that prayer is the request, "my kingdom go." "Your kingdom come, my kingdom go."

It's one thing to pray for God's kingdom to come. It's another to let our kingdom go. After all we've been king, queen, controller of our own castles for a long time. Or at least we've convinced ourselves that we have. It's not easy to let go of our kingdoms and more often than not I think we try to negotiate a deal with God. "Ok God. Prove you are the king and then I'll step down. Show me evidence of your kingdom and then I'll let go of mine."

In our reading which is perhaps a surprise at this time of year, the leaders, the soldiers, one of the criminals – they all want the same thing. They want to see proof that Christ is the king. They want to see evidence of his kingdom. We all do. After all if Jesus is really the king, the one to rule our lives, and if we are supposed to believe that – then let him prove it. "Save yourself if you are the Messiah of God. Save yourself if you are the King of the Jews. Aren't you the Messiah? Then prove it. Save yourself and me."

If I'm honest in reality I want to see Jesus come down from the cross. I want to see his wounds disappear. I want to see a well-dressed king – one with physical strength, military might, and political power. I want to see something spectacular, something beyond the

realities of our ordinary life. At a much deeper level, however, these demands are about more than just Jesus saving himself from death, from physical pain, from political defeat. At a deeper level we are crying out: "Save yourself and us from our own unbelief. Save yourself and us from our need to control. Save yourself and us from the fear that this little pile of stones I call my castle is all there is to my life. Show me. Right now. Prove who you are." Perhaps that's what not just I but we all really want.

But he won't do it – at least not in the way we usually want. Jesus will not offer us proof of his kingship. Instead he offers us the kingdom. He invites us to share in his kingship. That happens in the silence of deep love. The leaders are scoffing at Jesus. He responds with silence. The soldiers are mocking him. He responds with silence. One of the criminals derides him. He responds with silence. All are demanding proof. None are getting what they ask for. Jesus does not take himself or the criminals off the cross. He doesn't answer the leaders. He refuses to respond to the soldiers. He is silent.

In that silence the other criminal begins to understand. It's not about getting proof of Christ's kingship – it's about letting go of our own kingship. It's about coming down from our little piles of stones and realising that we already are, and always have been, royal members of God's holy kingdom. This realisation underlies the criminal's cry, "Jesus remember me. Remember me not because of what I have done or left undone. Remember in spite of those things. Remember me not because of who I am but because of who you are."

His cry to be remembered is the cry of one who has emptied himself of everything, has let go of every last kingdom, and whose very life and existence are entrusted to the God who remembers. That is the reign of Christ.

The reign of Christ does not mean we now have all the answers, that everything is fixed, that there is no more pain, or that every problem has been eliminated. Jesus will not take us off our crosses. Instead, he gets up there with us. He does not fix our lives. Instead, he enters into the reality of our ordinary existence, a truth we shall celebrate in a few short weeks once more. We are remembered and right there, in the reality of our everyday life, in the midst of our pain, in the midst of our dying, in the midst of our brokenness, in the midst of our guilt Christ the King says to us, "Truly, I tell you, today you will be with me in Paradise."

We affirm our faith

AFFIRMATION OF FAITH

We stand and at home, if able, we turn to look in the direction of Church, to affirm our faith in God.

Deacon: Brothers and sisters, we stand and affirm our faith:

**Though he was divine,
he did not cling to equality with God,
but made himself nothing.**

**Taking the form of a slave,
he was born in human likeness.
He humbled himself
and was obedient to death,
even the death of the cross.
Therefore God has raised him on high,
and given him the name above every other name:
that at the name of Jesus
every knee should bow.
and every voice proclaim that Jesus Christ is Lord,
to the glory of God the Father. Amen.**

(From Philippians chapter 2)

INTERCESSIONS *For those at home:*

Responding to Jeremiah, pray for the Church, and the Spirit's call to the next generation of priests. Pray for ordinand Lu in their first year of training at Queen's and Tariro and all curates in our diocese in their formation as priests, preparing one day for primary responsibility. We give thanks and pray for former curate David Montieth to be installed as Dean of Canterbury next month. We pray for the nine All Saints friends participating in a Retreat in Daily Life.

Responding to Colossians we pray for any we know who are enduring hardship, that they may be given the patience they need and God will give them new cause for thanksgiving. Among those who grieve we remember the family of Paul Briggs.

Responding to Luke, we hold the authorities governing us alongside Christ bearing a crown of thorns and ministering to a dying thief. We see what this comparison prompts us to pray for our leaders.

THE PEACE *We pause to remember each other: those worshipping at home, and those worshipping in Church and those we care for who are far away.*

Deacon: Through Jesus, God was pleased to reconcile to himself all things,
making peace through the blood of his cross.
The peace of the Lord be always with you. (cf Colossians 1:20)

All: And also with you.

Deacon: Let us offer one another a sign of that peace.

We may share a handshake or word of peace with those around us. We are not obliged to do so, nor offended if others prefer not to.

HYMN 1. [At the name of Jesus](#) ev'ry knee shall bow,
ev'ry tongue confess him King of glory now;
'tis the Father's pleasure we should call him Lord,
who, from the beginning, was the mighty word.

2. At his voice creation sprang at once to sight,
all the angels' faces, all the hosts of light,
thrones and dominations, stars upon their way,
all the heav'nly orders in their great array.

3. Humbled for a season, to receive a name
from the lips of sinners unto whom he came,
faithfully he bore it, spotless to the last,
brought it back victorious when from death he passed.

4. Bore it up triumphant, with its human light,
through all ranks of creatures to the central height,
to the throne of Godhead, to the Father's breast,
filled it with the glory of that perfect rest.

5. In your hearts enthrone him; there let him subdue
all that is not holy, all that is not true;
crown him as your captain in temptation's hour;
let his will enfold you in its light and pow'r.

6. Truly, this Lord Jesus shall return again,
with his Father's glory, with his angel train;
for all wreaths of empire meet upon his brow,
and our hearts confess him King of glory now.

(words: Caroline Maria Noel alt; music: Michael Brierley)

The Table is prepared in Church. At home, now is the time to say the Lord's Prayer (below) and consume the food and drink you have prepared, first praying:

God, we long for Communion. With this symbolic meal stir my hope for the fellowship meal we cannot yet see, and help me wait for it with patience. **Amen.** (cf Romans 8:2)

We tell the story of salvation

Priest: The Lord be with you.

All: And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give thanks and praise.

Glory and dominion be to you, Lord God, for your Word was alive in creation, is present in the power of the Spirit and will come in glory on the Last Day. You made with the house of David an everlasting covenant and your goodness is like the sun on a cloudless morning, gleaming from the rain on a grassy land. You sent Jesus Christ, the faithful witness, the firstborn of the dead and ruler of the kings of the earth. He freed us from our sins by his blood and made us to be a kingdom of priests serving you for ever. And so with all the company of heaven, we rejoice to sing your praise:

Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.

Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

(music: Dom Gregory Murray)

God of truth, your Son came to testify to you and lead us into all righteousness. You have prepared for us such things as pass our understanding. Send your Holy Spirit upon your people, that your Word may be on their tongue. Sanctify this bread and this cup that they may be for us the body and blood of your Son Jesus Christ. Who, at supper with his disciples, took bread, gave you thanks, broke the bread, and gave it to them saying, "Take, eat: this is my body which is given for you. Do this in remembrance of me."

A bell is rung

After supper he took the cup. Again he gave you thanks, and gave it to his disciples saying: "Drink this, all of you; this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Do this as often as you drink it, in remembrance of me."

A bell is rung

So, Father, we remember all that Jesus did. In him we plead with confidence his sacrifice made once for all upon the cross. Bringing before you the bread of life and cup of salvation, we proclaim his death and resurrection until he comes in glory.

Deacon: Great is the mystery of faith:

All: Christ has died,
Christ is risen
Christ will come again.

God of all beginnings and endings, your Son declared his kingdom was not of this world. Bless the governance of every earthly kingdom, that it may be ruled justly, in spirit and in truth. Visit your children who live in fear, dwell under oppression, experience cruelty or suffer discrimination. Turn struggle into hope, hope into freedom, freedom into justice and justice into love. Bring to those who have never known you, or have forgotten or rejected you, the light of your grace and the thirst for your mercy; until your Son comes with the clouds and all eyes will see him and every tribe and tongue will lift your name on high, ever one God, Father, Son and Holy Spirit.

All: Amen.

THE LORD'S PRAYER

Deacon: As our Saviour taught us, so we pray:

**Our Father in heaven, hallowed be your name,
your kingdom come, your will be done, on earth as in heaven.
Give us today our daily bread.
Forgive us our sins as we forgive those who sin against us.
Lead us not into temptation but deliver us from evil.
For the kingdom, the power, and the glory are yours
now and for ever. Amen.**

Priest: We break this bread to share in the body of Christ.

**All: Though we are many, we are one body.
For we all share in one bread.**

Draw near with faith. Receive the body of our Lord Jesus Christ which he gave for you and his blood which he shed for you. Eat and drink in remembrance that he died and now lives for you, and feed on him in your heart by faith with thanksgiving.

We sing: [Lamb of God, you take away the sins of the world,](#)
have mercy on us.

Lamb of God, you take away the sins of the world,
have mercy on us.

Lamb of God, you take away the sins of the world,
grant us peace.

We pause to remember all who pray at home, then share the bread and wine, now for us the body and blood of Christ. We form two lines to receive bread, then wine if you wish. No one should feel obliged if you do not feel ready to share the common cup. Receiving only bread you still make your Communion fully and

deeply. Do what feels most comfortable to you. If anyone prefers not to receive either, you are welcome still to come forward for a prayer of blessing. Just keep your hands by your sides and we will pray for you.

SONGS during Communion

1. What wondrous love is this, O my soul, O my soul!
What wondrous love is this, O my soul!
What wondrous love is this that caused the Lord of bliss
to lay aside his crown for my soul, for my soul,
to lay aside his crown for my soul.

2. To God and to the Lamb, I will sing, I will sing;
to God and to the Lamb I will sing.
To God and to the Lamb who is the great I AM,
While millions join the theme, I will sing, I will sing;
while millions join the theme, I will sing.

3. And when from death I'm free, I'll sing on, I'll sing on;
and when from death I'm free, I'll sing on.
And when from death I'm free, I'll sing and joyful be,
and through eternity I'll sing on, I'll sing on;
and through eternity I'll sing on.

(words: Traditional American; music: American folk hymn)

[Jesus, remember me](#) when you come into your kingdom.

(words: Taizé Community, based on Scripture; music: Jacques Berthier)

We are sent out

Almighty God, we thank you for feeding us with your Word *[and with the body and blood of Christ]*. Strengthen us in the power of your Spirit to live and work to your praise and glory. Amen.

THE BLESSING

[May] the God hope fill *us* with all joy and peace in believing and the blessing of God almighty, the Father, the Son and the Holy Spirit be among *us* and remain with *us* always. **Amen.**

HYMN [Thou didst leave thy throne](#)

1. Thou didst leave thy throne and thy kingly crown
when thou camest to earth for me,
but in Bethlehem's home was there found no room
for thy holy nativity.

*O come to my heart, Lord Jesus,
there is room in my heart for thee.*

2. Heaven's arches rang when the angels sang
and proclaimed thee of royal degree,
but in lowliest birth didst thou come to earth
and in deepest humility.

3. Though the fox found rest, and the bird its nest
in the shade of the cedar tree,
yet the world found no bed for the Saviour's head
in the desert of Galilee.

4. Though thou camest, Lord, with the living word
that should set all thy people free,
yet with treachery, scorn and a crown of thorn
did they bear thee to Calvary.

5. When the heav'ns shall ring and the angels sing
at thy coming to victory,
let thy voice call me home, saying, "Heav'n has room,
there is room at my side for thee."

*(words: Emily Elizabeth Steele Elliot, based on Luke 2:7, adapt Michael Forster;
music: Timothy Richard Matthews)*

Deacon: Go in peace to love and serve the Lord.

All: In the name of Christ, Amen.



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